

Elder Wm. Luffman

THE
ROANOKE RELIGIOUS
CORRESPONDENT,

OR

MONTHLY EVANGELICAL VISITANT.

“Gather up the fragments that remain, that nothing be lost.”—John vi. 12.
“Many shall run to and fro, and knowledge shall be increased.”—Danl. xii. 4.

VOL. II. DANVILLE, (VA.) APRIL, 1823.

No. 4.

THE VIRGINIA BAPTIST
CHRONICLE.

CHAP. 2D.

Containing the progress of the Baptists in Virginia, from the year 1760, to the year 1776, when by the independence of the United States of America, the baptists were freed from the religious oppression in Virginia.

SEC. 1ST.

The progress of the General Baptists.

We have mentioned in our first chapter, that the general baptist church in the Isle of Wight county was extinct before the year 1760. William Sojourner who went from this church, laboured in North Carolina and raised a church there about the year 1740. Paul Palmer and Joseph Parker, were probably the first fruits of his ministry; thro' their labours a number of Churches were formed, and several preachers raised up.

Some time previous to the year 1765, the Philadelphia Association sent two of their preachers Messrs. Kanhorn and Miller, to travel and

preach thro' the southern colonies as Missionaries: and it appears their labours were attended with a divine blessing; providence directed them to the eastern section of North Carolina.

“When they first came to this country (says the Kehukee history) some of the members belonging to these churches, seemed to be afraid of them, as they were stiled by the most of people *Newlightae* but by the greater part of the churches they were cordially received. Their preaching and conversation seemed to be with power; the hearts of the people seemed to be open, and a very great blessing seemed to attend their labours.—Through their instrumentality many people were awakened; many of the members of these churches were convinced of their errors, and were instructed in the doctrines of the Gospel, some churches were organized a new, and established upon the principles of the doctrines of grace. These churches thus newly constituted, adopted the Baptist confession of

Faith published in London 1689, containing 32 articles, and upon which the *Philadelphia* and *Charlestown* Associations are founded. Thus by means of those ministers who visited the churches, several were reformed, and the work of reformation progressed until the greater part of the churches that had been gathered in North Carolina, both Ministers and members came into *Regular Baptist order*. Elder *Palmer* we believe died before the reformation took place; and Elder *Joseph Parker*, we cannot learn was ever convinced of his errors; or receded from them: but continued in his way as before, and we cannot understand that he was very successful." It appears also that Elder *Winfield*, and Elder *William Parker*, with a few others, still adhered to the *freewill* plan: but they were not successful.

The churches thus reformed, entered into an association compact about the year 1760; they first convened at *Kehukee* meeting house from whence the association took the name of "*the Kehukee Association*;" what number of churches composed this association at first, we cannot learn, the number of Ministers were eleven, nine of which had been baptized by ministers of the *free-will* order, so that we may suppose the number of churches not to exceed ten or twelve; they corresponded with the *Charlestown Association*, and were termed *Regular Baptists*.

We cannot learn whether any church situate in Virginia, joined in the constitution of the *Kehukee Association*; it appears that there was only one church constituted in Virginia, in the county of *Princess Anne*, previous to the

formation of this association; this church was constituted 1762, contained 45 members, and was called by the name of *Pungo*, and was before her constitution considered as a branch of *Camden* church in North Carolina.

The Ministers of the *Kehukee Association* being thus formed, and organized, they sallied forth in every direction; several of them extended their labours into the adjacent countries of Virginia, as high up as *Petersburg*; they were powerfully aided by preachers of the separate order, to wit: *Elijah Baker*, *James Dupuy*, *John King* and others; so that by the end of the year 1776, there were seven churches belonging to the *Kehukee Association*, within the limits of Virginia, with 10 or 12 preachers and probably about 500 members.

SEC. 2D.

The progress of the *Regular Baptists* in the North Western counties of Virginia:

About the year 1760, two men living on *Broad run*, in the county of *Fauquier*, had, without any public preaching, become convinced of the reality of vital religion, and that they were destitute of it. Wrought upon by such convictions, and hearing of the baptists in *Frederick*, they travelled thither, a distance of sixty miles, to hear them. When they arrived and heard the gospel, it proved a sweet savor of life. They returned home, God built them up by his spirit, and in a short time they made a second visit to *Frederick*, offered an experience of grace to the church, and were baptized. The *Rev. David Thomas* from *Pennsylvania* had come to *Frederick* on a ministerial visit; here he providentially met these two men.—

They invited him to go down to Fauquier and preach, and he accepted the invitation. These things to the eye of mere reason look like contingencies; but by the eye of faith, they are plainly viewed as the contrivance of infinite wisdom, and executed by an infallible, tho' invisible hand.

Mr. Thomas laboured awhile at Broad run and in the adjacent neighborhoods and seeing that an effectual door was opened for his future usefulness, he resolved to become a resident among them. Thus settled, he did not confine his labours to a narrow circle, no, with unremitting zeal and unwearied diligence he travelled thro' all the surrounding country, lifting up his voice as one having authority, commanding all men every where to repent; he was indeed, and in truth a burning, and a shining light. There were few such men in the world as David Thomas was at that time. Having by nature a strong and vigorous mind; he had devoted his attention with diligence to the acquirement of a classical and refined education; in this, few, if any of his contemporaries succeeded better; he graduated at an early period. Besides the endowments of his mind, he had a melodious piercing voice, pathetic addresses, expressive action, and above all, a heart filled with the love of God, and sympathy for his fellow men, whom he saw overwhelmed in sin and misery. God bade him speak on, and much people believed thro' him."*

The people in that section of Virginia, in which Mr. Thomas began his evangelical career, and indeed throughout the whole colony, were, for the greater part,

grossly ignorant of the power of vital religion. The established clergy of the Church of England, had had the peaceable possessions of the religious affairs of colony for upwards of an hundred years. The children were baptized, or, sprinkled in a state of infancy, and taught to believe that, in it they were made members of christ, children of God, and inheritors of the kingdom of Heaven. The service of the church was exhibited in a kind of solemnity, which carried with it a certain degree of ceremonial pomp; the sermons were for the most part good moral discourses, committed to writing, and read from the pulpit. As the people were taught, so the greater part of them believed, "that being regenerated in baptism, nothing more was lacking, than to live a regular, and moral life."†

Under such circumstances, it is not to be wondered at, that, the preaching of Mr. Thomas should excite the curiosity of the people far, and near. The novel manner in which he carried on worship was wondered, "see! (said they) he prays and preaches without a book; he insists that we must be born again, and that we should know the time and place; and then forsooth, we must be plunged under the water, to wash away our sins: How can these things be? Some mocked, some derided, some raised lies, and propagated false reports; some said he was a wolf in sheeps clothing, and one of the false Prophets that was to come into the world, who crept into houses, and led captive silly women. Some said he was a good

† See the book of common prayer of the Church of England—Order of baptism of infants, and Catechism.

* Semples Hist. pages 291, 292.

man; but others said nay, but he deceiveth the people.

David was a good man, and the Lord was with him. He did not regard what the people said, he went on preaching the word faithfully, and many people turned to the Lord. He had wisely foreseen that a storm would gather, and had early applied to the general Court, and obtained a license to preach at certain places: The people understanding that he had a license, supposed that it was unlimited, therefore, he escaped any legal persecution.

It is worthy of remark, that some time previous to the coming of Mr. Thomas to Fauquier, many persons had been led to a serious consideration of their sinful state, without any preaching; these would go sometimes thirty or forty miles to hear Mr. Thomas preach, and invite him to come and preach in their neighborhoods; by these means the gospel was preached in various parts. Amongst the enquirers was Mr. Allen Wyley, a resident of Culpepper. He had been brought to the knowledge of the truth, and not knowing of any spiritual teacher, he had sometimes gathered his neighbours, and exhorted them to repentance. He and some of his neighbours travelled to Fauquier to hear Mr. Thomas, as soon as he heard him, he knew the joyful sound, submitted to baptism, and invited him to preach at his house; he came; but the opposition of the wicked mob was so great that he could not preach. He went into the county of Orange and preached several times to much purpose: His labours were blessed. But having urgent calls, to preach the gospel in various places, and being much opposed and threatened

here, he did not attend as often as was desired. It was on this account, that Mr. Wyley went to Pittsylvania for Mr. Harris.

Broad run Church was constituted early in the year 1766; and the same year on the 19th of August, the only four churches in the northern neck of Virginia, met by their delegates at Ketoc-ton creek in Loudon county, where they were organized in an association, called by the name of the Ketoc-ton association; which was the first baptist association in Virginia, and was composed of 4 or 5 ministers, 4 churches and probably fell short of 400 members.

The indefatigable Thomas, sometimes assisted by the aid of Elder Garrard, and sometimes alone, continued his labours with unremitting diligence, which were crowned with a success far exceeding his most sanguine expectations. New churches were constituted, and new labourers were thrust out into the harvest. One of the first of these was Richard Mayor, he was baptized in New Jersey; and removing to Loudon, was called to the ministry rather in the decline of life, but coming in as it were at the eleventh hour, he laboured more abundantly, and was the happy instrument of turning many to righteousness, and of planting several churches in a short time; he was truly a workman who needed not to be ashamed.

Elder Thomas had also the happiness of planting a number of Churches, but also of raising up several ministerial sons, namely Daniel and William, Fristoe, Jeremiah Moor and several others, who having caught the spirit and zeal of their father, sallied forth in every direction, and planted the

Redeemer's standard in the strong holds of Satan. Thus, the work of God progressed; till in the year 1776 the Kettocton Association, just ten years after her first organization, increased from four ministers to fourteen or fifteen, and from four churches to above 20, containing about 1400 members.

(To be continued.)

THE BIBLE.

The hand of culture cannot be more distinctly traced upon the face of wild and desert nature, than the effect of the Bible upon the moral condition of man. Look at a man without it! Look, sir, at those immortal republics, the glory and perfection of the pagan world. What were morals there? Morals, where the most rigid of exactors suffers me to steal, and commends me if I cover the theft with falsehoods? Where the highest public authority tells me, if my child be feeble or deformed, to bring it to the public officer, that it may be destroyed? Where another instructor allows me to murder my mother, when she is old? and another permits me to marry my daughter or my sister? And another informs me it is a virtue to become my own destroyer?

From morals, do we turn to religion? The darkness deepens! I ask these same masters of reason, what I must worship? And one tells me to worship the sun and moon; another sends me to deified men and heroes. One builds me an altar to winds and stones, and another to famine and pestilence. In short, deities multiply at every step, and take new forms at every turn, until, at length, they start from every bush, and swarm in every pool;

and I am bowed down to dogs and serpents, apes, and crocodiles, birds, and four-footed beasts, and creeping things. I ask them, once more, how I must worship? And a priestess of Diana brings me a naked boy, and binding the little trembler to the altar, puts a scourge into my hand, and tells me to whip him to death! The Druid brings me a bundle of reeds, and encloses within a fellow-man, made in my own image—he takes the scourge from my hand, and supplies its place with a torch.—Another points me to Moloch, sculptured in brass, and surrounded with flames, and asks me to take the babe from my bosom, and lay it within those outstretched and fiery arms.

Such, sir, after all the boasts of infidels, and all the charitable hopes of weak and mistaken Christians, was the pagan world. And has it changed? What then means that infant's shriek, as it is dropped by a mother's hand, into the gaping jaws of that often-fed, and almost tamed, alligator? What means that column of smoke; that horrid din of drums and brazen cymbals; that heart-appalling pile, where life lies interlocked and wedded with putrid death! where outraged nature struggles, and upbraids in vain? What means that moving mountain of all obscene things; that misshapen abomination upon its top; and those maniac-worshippers, crushed beneath the slow-moving wheels below? Does this appear like saving light? Are these proofs that the Bible is not needed? No, sir; I turn my eyes in vain over the wide-spreading waste—from the mysteries of the Edda, beneath the pole, to the mysteries of the Vedus, beneath the line; from the attenuated re-

finement of Athens, to the grossest barbarism of the Tartar desert; from the utmost Thule to the Indus and the Ganges, there is neither knowledge of God, practice of holiness, or hope of heaven. It is one vast Zahara, where neither raindrops fall, nor dew exhales, nor gentle herb, nor fragrant flower lifts its head. And, oh! Mr. President, when we reflect how appalling a proportion this moral desert bears to the little verdant spot around Siloam's well; can we want either feelings of gratitude for our distinguished blessings, or motives of exertions to dispense them to others? True, indeed, the sending forth of the Bible does not secure, as a consequence, the salvation of those who receive it. But, sir, does not the whole history of the Bible cause, does not the whole history of the world demonstrate, that where that Bible goes, some men are always its happy converts? Can you point me, sir, to a single land, in all the world, that possesses Bibles, where there are no believers? Sending, then, the Bible, is, upon a broad and general calculation, and according to all the known analogies of Providence, sending salvation. And is this a thought, that can go through a Christian's bosom, without effect? No, sir, it is like the electric stream. If this is to be the issue; if, in the judgment, we are to meet from our frontiers, from the depths of the forest, from every district of this wide continent, men, immortal men, saved by the Bible we have sent them, what toil is arduous, or what sacrifice can be counted great? But, where is the toil, and what is the sacrifice? I behold instead nothing but pleasures; surely, it is a pleasure, thus to

meet, surrounded by all that is venerable, and all that is lovely, to witness the triumphs of a heaven-born charity, and to aid them with our prayers. Certainly it is a pleasure, to contribute to this fund of the heathen's hope, to cast into this treasury of pity and love; and, sure I am, it is no less a pleasure, to be the almoner of a beneficence so truly divine; to enter the hut of cheerless poverty; to visit the comely pallet of dejection and woe; and, like Jesus, who sends us, to bear to the haunts of guilt and misery, the peaceful message of the skies. All this, sir, is pleasure, and pleasure only. If any thing deserves the name of labour, it falls upon those who have, with so much assiduity and faithfulness, watched over the concerns of this growing institution, and counselled, with so much wisdom, for the sacred interests of the Bible cause. Let them accept the tribute of a grateful country; and, while they pursue their high and holy task, let them lift up their eyes to that day, which is approaching, when, from the rock on which the pilgrims landed, to the farthestmost promontory on the shores of the Pacific, from the Pole to the Isthmus, and from the Isthmus to Cape Horn, this book of God shall have extended its pure light over the greatest, and the happiest land, that morning ever visits, or spring adorns.

From the Columbian Star.

SELECTED BY THEOPHILUS.

"God is Love," 1 John, iv. 8.

The Lord hath shown that He is love, in his dealing with sinful men, by his patience and providential bounty. Could we possibly witness all the crimes of every description, with all their aggra-

uations, which are perpetrated in London, or any other large city, during a single day; could we see the malignity of every sin, and conceive of them all as committed against us, by persons on whom we had conferred the greatest favours; and did we possess the unrestrained power of executing vengeance; I am persuaded our patience would be wearied out before evening. But the Lord, at once, sees all the sins committed in the whole world, together with the desperate wickedness of the human heart; he abhors, with unalterable and infinite hatred, every kind and degree of unholiness; he is able, at any moment, to punish sinners with irresistible vengeance; he could sustain no loss, if he destroyed all the workers of iniquity; and he might do it consistently with most perfect justice. Yet he bears with the rebellions of mankind from age to age; he endures the provocations of guilty lands, during the course of revolving centuries, while their presumptuous ingratitude continually increases; he prolongs the lives of individuals to fifty, sixty, seventy or eighty years, while they defy his justice, ridicule his works and word, or persecute to death his inoffensive worshippers!

This is a very affecting illustration of the subject, and a convincing proof that "God is Love."—"It is of the Lord's mercies that we are not consumed:" and besides the value of a reprieve to a condemned criminal, several of us are under unspeakable obligations to the long suffering of our God; as he spared us during many years when we lived in unrepented sin, that he might, at length, make us partakers of his great salvation.—But, as if exemption from misery

were a small matter, the Lord confers on sinful men an exuberance of temporal comforts and benefits. From year to year he fills the earth with his riches: summer and winter, seed time and harvest do not fail: things most necessary to the life of man are most plentifully bestowed; but the revolving seasons bring us a constant succession of valuable productions, to regale us with an agreeable variety of indulgence: and though we too commonly abuse this bounty to the dishonour of the Giver, every sense is liberally gratified with its proper object. The Lord holdeth our souls in life: his arm protects us, and his providence watches over us; while perhaps we proudly refuse to supplicate his favour, or ungratefully neglect to acknowledge his mercy. He defends us from sickness, or heals our infirmities; he corrects with gentleness, and seems in haste to relieve our distresses: he sometimes shows us the danger, that our deliverance may be the more affecting; but more frequently he spares us the alarms, though he knows this will render us less attentive to his kindness. In these, and various similar instances, "the Lord is loving unto every man:" "He made his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

"Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men." There, however, are subordinate proofs, that God is Love; and the apostle did not so much as stop to notice them; but with a beautiful abruptness hastened to select the grand illustration and demonstration of his doctrine: "In this was manifest-

ed the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein was love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The Lord's purpose of pardoning sinners and advancing them to a higher degree of glory and felicity than that from which they had fallen, is not considered as the grand proof that God is Love; though the knowledge of him and of ourselves will convince us, that it is too vast for our capacities, and exceeds all computation: but *the means* of our recovery and reconciliation are represented as exhibiting a still more astonishing illustration of the subject. Could the blessings designed for us have been honourably conferred by an act of sovereignty, without the intervention of a Mediator and an atoning sacrifice, as a prince pardons and then prefers a man who has been guilty of treason, the obligation would have been immense. But it appears, that this was impossible, because the Lord cannot deny himself, or act inconsistently with his own perfections.

When, therefore, the honour of his law and justice seemed to place an insurmountable barrier to the exercise of his pardoning mercy; when he could have glorified himself in the destruction of our rebellious race, and in erecting worlds replenished with nobler inhabitants; that he should form and accomplish the plan of saving us by the incarnation and suffering of his only-begotten Son, was most stupendous mercy. That he should do this unsolicited by sinners; yea, while they continued to harden their hearts in daring

rebellion against him; that he should both purpose the design of reconciling the world to himself by the interposition of a Surety; and, when the whole creation could not supply any being, whose dignity, love, and power, were adequate to the arduous and gracious undertaking; that he should so love the world, as to give his only, his well-beloved Son, to assume the nature and become the brother of apostate man, that he might be his Redeemer, by a life of suffering obedience, and an agonizing death upon the cross! In this, says the apostle, is Love! It is the grandest display, that ever was or ever will be made of God as Love. It exceeds and swallows up all the thoughts of men; and even of angels, who desire to look down into these things with unceasing admiration and rapturous delight. Let it also be carefully observed, that the centre of these adorable wonders of divine mercy, is not fixed in the circumstance of Christ, as *incarnate*, dying on the cross for sinners; but in the *incarnation* of the only-begotten Son of God, that he might thus suffer and die for them!

We now therefore consider the Saviour as come into the world; his name *Immanuel*, God with us; his humiliation, obedience and suffering accomplished. We next contemplate him rising from the grave, ascending into heaven, and, in our nature, appearing in the presence of God for us, as our High Priest and advocate; exalted to the mediatorial throne, requiring over all creatures, and possessed of all power and fulness, for the salvation of every sinner who comes to God by him.

SCOTT.

*From Dr. Price to the Cor. Sec.
dated Rangoon, Aug. 24, 1822.*

MY DEAR BROTHER,

Just on the eve of setting out for Ava, I sit down to give the Board, through you, a short sketch of the dealings of God with us since I last wrote.

July 12.—I left the ship which contained my only remaining earthly comfort, and with a heavy heart set out on my return to Rangoon. Every object on the river, viewed so lately in so different a situation,—tended to increase my depression. On my way to the mission house the dreary prospect now before me was painted in the most glowing colours; and nothing but the love of perishing souls, and the desire of building up the kingdom of the Redeemer, could have made this dreary waste at all desirable. But blessed, for ever blessed, be the God of all grace and consolation, for the present help afforded in this as well as in every other time of need. I had scarcely arrived, and taken a brief survey of my now solitary mansion, when I was informed that an order had arrived from the king for me to come immediately to Ava.—Free toleration, through the favour of government, is an end so desirable in this country, that we all feel the importance of the present opportunity as an opening of Providence to obtain this end, and we prepare with much satisfaction to obey the summons. My thoughts being now turned into another

channel, instead of grieving at the afflictions I have sustained, I feel most thankful that things have been so ordered that I can proceed on this arduous mission without any earthly care.

July 20.—Mr. Stockdale, on mercantile business, arrives with an order from the king to bring the American doctor with him, when he returns, which he says will be in about six weeks. This order he obtained through favour, that we might not be hurried in our setting off, as we should have been by the former order.

August 7.—We presented a petition to the governor to be furnished with a boat and men to proceed to Ava. He gave no definite answer, but intimated that we should be provided for.

On our coming out of the government house we found every body looking at a great vulture who was resting his filthy carcase on the spire over the governor's golden appurtenances. This was viewed as a certain omen of destruction to his earthly glory—and all explained, he will surely die.—This event must shortly take place, at any rate, for he is 65 years old, and has scarcely left his bed for two weeks.

August 11.—A man of high rank arrives in a royal boat to bring me without delay into the presence of the king.

August 12.—Mr. Judson and myself were called to the Yeng-dan, (or king's court) and in-

formed of the arrival of the boat. We were questioned as to America; its situation, its distance, and bearing from England, its number of inhabitants, the time of my leaving, the length of the voyage, the captain's names, the diseases I cured. &c. &c. all of which were immediately put down for the king's inspection.

August 20.—The governor died, and our going is delayed.

August 25.—Our things are all put on board the king's boat, and in a day or two we expect to set out.

*From Dr. Price to the Cor. Sec.
dated Ava, Oct. 1, 1822.*

MY DEAR BROTHER,

It has pleased the Great Ruler of the skies, to bring us into the immediate presence of the king of Burmah. Just one year from my reaching Bengal I was introduced into the palace of the great emperor, that I must make his capital my place of residence. This is an event for which we have longed and prayed—as calculated to give stability to the mission, in a land like this, where all are respected according to the notice bestowed on them by the king. Whether our anxious anticipations will be realized, is known only to Him on whose business we came, and who, we trust, has sent us hither for good. Our reception was very gratifying. We were obliged to submit to no ceremony. As soon as the king was informed of our arri-

val, a royal order was issued for our immediate introduction. As we entered, with the impudence of a despotic prince, called to know which was the doctor. We were taken into an open court, and seated on a bamboo floor, about ten feet from the chair of the monarch. "They are from the western continent," was the first remark—after which our great man delivered his account of us. We were then interrogated, as to my skill in curing eye cutting out wens, setting broken arms and legs,—beside many other things to which my skill did not extend. Our medicines were then called for and all my stock inspected. The surgical cases were much admired. After looking at mine, the king sent for his own; one case of which being unlike mine, he immediately gave it into my hands to use. This I considered as equivalent to fixing me here for life. After my galvanic pile had amused the king and his courtiers for an hour, we were dismissed with an order to look out a place we liked, and he would build a house for us. An order was also given to look up all the diseased people, and have my decision on them.

The king is a man of small stature, very straight—steps with a natural air of superiority, but has not the least appearance of it in conversation. On the contrary, he is always pleasant and good humoured, so far as I have yet seen him. He

wears a red finely striped silk cloth from his waist to his knees, and a blue and white handkerchief on his head. He has apparently the good of his people, as well as the glory of his kingdom, at heart ; and is encouraging foreign merchants and especially artizans, to settle in his capital. A watch-maker, at this moment, could obtain any favour he should please to ask. The same might be vouched for a chair-maker or cabinet maker, &c. as the king has courage and wisdom enough to prefer foreign manufactures when he sees their superiority to his own. On the subject of religion, he appears, like all his people, devoted to his idols. But he has never yet persecuted for religion's sake ! O that he might yet be brought to know and love the supreme GOD ! *Seventeen millions of people, mad on their idols, demand the active sympathy of a Christian people.*

REMARKS ON THE PARABLE OF THE UNJUST STEWARD.

“ The Lord commended the unjust steward, because he had done wisely.” The injustice of his expedient was glaring, but the policy of it was admirable ; and his conduct in this particular was proposed by Christ, to his professed disciples, as worthy of their imitation : and indeed the conduct of worldly men, “ in their generation,” may commonly suggest useful instruction and reproof to the children of light in

their most important pursuits. The steward, perceiving that his trust was expiring, and distressed about to seize on him, formed a plan, at his lord's expense, to secure to himself a maintenance, when deprived of other resources. We have all wasted our Lord's goods, and death will speedily deprive us of our stewardship ; and if we die under the condemnation which we have merited, the doom of the rich man, mentioned in the subsequent part of the chapter, will be ours. But we live under a dispensation of mercy through our divine Mediator ; in whom, when we believe, we “ are freely justified by faith,” made “ the righteousness of God in him,” and “ heirs according to the hope of eternal life.” This justifying faith, however, is an active principle, and influence proportionably our whole conduct. When we first believe the testimony of God concerning the wrath to come, and the refuge provided for us ; faith principally works by fear, desire, and hope. When our views become more distinct, and we possess an habitual confidence that “ Jesus hath delivered from the wrath to come, by bearing our sins in his own body on the tree ;” faith principally “ works by love ;” by admiration of the excellencies of Christ ; longings after near and intimate fellowship with him ; gratitude for inexpressible obligations received from him ; zeal for his glory ; love of his cause and

people; and a cordial desire that all around us, and all men every where, if it might be, should know, love, honour, and be blessed in him and his salvation. The same principle of living faith overcomes the world and purifies the heart; and when ambition, avarice, sensuality, malignant and selfish affections, are crucified, and the fears of reproach, contempt, and persecution are overcome, through our "glorying in the cross of Christ, by whom the world is crucified to us, and we to the world;" then we are proportionably brought under the constraining influence of love to Him, "who died for us and rose again," and induced to imitate him, who, "though he was rich, for our sakes became poor, that we, through his poverty, might be rich!" And under the teaching of the Holy Spirit, whose indwelling is the seal of our justification by faith, we exercise the wisdom of using things temporal in subserviency to our eternal good, by improving them as talents to the glory of the Lord, the comfort of his people, and the good of mankind. Thus our present use of the things entrusted to us, will conduce to our advantage, when death shall terminate our stewardship; for then especially the word will be fulfilled, "to him that hath shall be given, and he shall have abundantly: but from him that hath not shall be taken away, even

that which he seemeth to have."

This indeed will in no sense be the reward of any *merit* in our obedience: Yet it will not only evidence our faith to be *living*, but it will ascertain the proportion of our future felicity; for the Lord loves and recompenses the fruits of his own Spirit; every vessel of mercy will certainly be full, but all will not be found equally capacious; the exercise of holy affection conduces greatly to the increase of them; and liberal love, above all other things, expands and enlarges the heart.

With these observations before us, let us examine the scripture in question—"The mammon of unrighteousness" denotes those riches, in the getting, hoarding, and spending of which, so much iniquity is committed, that ungodly men seem to worship a cruel idol, while piety, truth, integrity, and mercy, their own bodies and souls, yea their children and relatives, as well as their neighbours, are laid as bleeding sacrifices on the altar of *Mammon*. Yet in the use of these very riches (which as the creatures of God are good in themselves) professed Christians are exhorted "to make themselves friends;" in allusion to the steward's having made himself friends by disposing of his master's property; for that portion of a man's wealth, which from love to Christ is expended on works of piety and charity, not only sup-

plies the wants of the saints, and excites them to praise God, but it also reminds them to pray for their benefactors in cordial love, which is one of the most desirable proofs of true friendship;* and as many persons of this description, after having received the most important good, through the liberality of their brethren, may go before them to glory; so we may conceive of them as standing ready to welcome their benefactors into everlasting mansions, when flesh and heart, and all earthly resources fail them.

Let us fix our thoughts on some of those distinguished few, whose liberal love to man, for Christ's sake, persevered in for a long course of years, among other acts of beneficence sent the word of life to tens of thousands whom they never saw, and were thus instrumental to the salvation of numbers. May we not imagine that we see the spirits of those righteous persons, to whom the liberality of such a believer was life from the dead, waiting the moment of their benefactor's dissolution, and his last expiring groans, to welcome him into everlasting habitations, with shouts of triumphant joy, and fervent thanksgiving, whilst they see him receive a full reward of "his work of faith and labour of love, and patience of hope in the Lord Jesus?"—"Nor can a more ecstatic rapturous feeling be conceived,

* 2 Cor. ix. 10—15.

than that which must thrill thro' every soul on such an occasion; except we think of the believer beholding, face to face, that transcendantly greater Benefactor, who hath loved him and washed him from his sins in his own blood.

But turn the glass, and behold a professor of the gospel, who, possessing wealth, hath spent it in ostentation and luxury, or hoarded it in covetousness, saying to the poor disciples of Christ, "Depart in peace, be ye warmed or clothed." Conceive of this man, when turned out of his stewardship—what an awful reverse! The abuse of his talents proves that his faith was dead, his hope presumption, and his profession hypocrisy. Christ's deserted cause, his neglected disciples, and his violated commandments, concur to prove that he loved the mammon of unrighteousness more than the Saviour of the world; that he resembled Judas or Ananias, more than any other of the primitive professors of the gospel; and that he copied the injustice, but not the wisdom, of the steward in the parable.

But few of Christ's disciples are rich: therefore he adds, "He that is faithful in that which is least, is faithful also in much." Faithfulness in a Christian, who considers himself as a steward, implies a practical conviction that he is bound by every tie, but most by that of love and gratitude, to employ his talent according to

the will of his Lord, as far as he knows it. In proportion as a man acts from this principle, and by this rule, he meets with a gracious recompense for the meanest services: The widow's two mites, expressing her fervent love, are as acceptable as the most costly oblations bestowed from an equal measure of the same love, and far beyond such as spring from another source. And as all we possess is the Lord's, we rob him when we employ it contrary to his will; and this injustice, in the use of a little, shows the same bad state of the heart as when great affluence is thus abused. Nothing we have of this world is properly our own, or given us exclusively for our own sake; nothing of this kind can make us truly rich or happy; but grace is our own, and terminating in glory constitutes the true riches, unalienable and sufficient for our everlasting felicity. Now on what grounds can we suppose that we partake of the grace of God, or shall at length be admitted into the mansions of the blessed; if we do not find our hearts disposed to improve our talents to the glory of God and the benefit of mankind, from faith in Christ and love to his name, cause, and people?—In short, we may either serve God or Mammon, but we cannot serve both.—Every justified believer aims to serve God in the use of his worldly substance, be it more or less; every servant of Mammon aims at some worldly ad-

vantage, even by his profession of the gospel, and his duties.—Thus the character of believers and unbelievers may be distinguished, and according to this distinction will be the recompense of every individual.

PARABLE OF THE UNJUST STEWARD.

We have received a communication from “*Theophilus primus*,” containing several comments on the interpretation of this parable by Dr. Scott, which we published in our last paper, at the request of a valued friend. Our correspondent objects to the views of Dr. Scott, and presents his own ideas of the import of the parable. We are, however, constrained to think, that neither Dr. Scott nor himself has entered fully into its true spirit.

We regard the parable as merely a very striking illustration, employed by our Saviour to inculcate the important lesson on the minds of his disciples, that (in the words of Mr. Henry) they should “be as diligent and industrious to employ their riches in acts of piety and charity, in order to promote their future and eternal welfare, as worldly men are in laying them out to the greatest temporal profit, in making to themselves friends with them, and securing their secular interests.”

We are pleased in being able to fortify our own opinion by that of a friend, an accurate biblical critic, whose com-

ments are in substance as follows :

“ The first parable in the sixteenth chapter of Luke, it will be recollected, was addressed by our Lord to his disciples.—The object is manifest—to urge upon them the using of their earthly goods with a wise reference to the future world.

“ The unjust or unfaithful steward is presented very much as the unjust judge is in another parable, (Luke xviii.) not as an example of what ought to be, but as affording to our Lord an occasion of arguing from the less to the greater, and exhibiting in the strongest possible light, the point he would illustrate.

“ The word *lord*, in the eighth verse, means, not Christ, but the master of the steward, as in the third verse. That this is the fact is evident from the whole connexion.

“ *Mammon* is an untranslated Syriac word, meaning *riches*.—The expression, *mammon of unrighteousness*, or *unrighteous mammon* (v.9–11) is used in contradistinction from the *true* or *eternal* riches. The meaning of it, therefore, in this parable, is simply *temporal* riches.

“ The unfaithful steward is introduced as *providing for his future safety*, and being commended for it by his master.

“ Thus did and thus fared a man of the world. And our Lord proceeds to remark, that such persons are more attentive to their temporal interest, than religious men commonly are to

their *eternal* interests. Even the wicked steward, with the goods which he had, made himself friends. What then might be expected from the disciples of the Holy Messiah ! The steward provided for his being kindly received by frail men, a few years, into houses on earth. How much more important to secure the assurance of being welcomed by such a power, as can receive into everlasting habitations—that is, by their Lord himself.

“ Instead of the singular number, the plural, *friends* (v. 9.) is used, in reference to the phraseology in the parable.—The steward made to himself friends. In the application, it was natural for our Saviour to say, *make to yourselves friends*; and the connexion was such that his meaning could not easily be mistaken. For who but the great Lord himself, could be able to admit into eternal mansions ? His disciples are elsewhere taught, that whatever they do, they should do as to the Lord ; and that in doing a kindness to one of his, they do it to *Him*.”

—
Salt Creek (Baptist) church, seven miles east of Zanesville, Ohio, “ which had almost lost her visibility,” has experienced a revival, which commenced last spring, 20 have been baptized, and 10 joined by letter.

—
About 80 members have been added to the seventh day Baptist church in Hopkinton, R. I.

From the Christian Observer.

MORNING STAR.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on his cradle the dew-drops are shining;
Low lies his bed with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odours of Eden, and offerings divine;
Gems of the mountain, and pearls of the ocean,
Myrrh from the forests, and gold from the mine?

Vainly we offer each ample oblation,
Vainly with gold would his favour secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid:
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

From Montgomery's Songs of Zion.

PSALM XXIV.

Lift up your heads, ye gates, and wide
Your everlasting doors display;
Ye angel guards, like flames divide,
And give the King of Glory way.

Who is the King of Glory? He
The Lord Omnipotent to save,
Whose own right arm in victory
Led captive death, and spoil'd the grave.

Lift up your heads, ye gates, and high
Your everlasting portals heave;
Welcome the King of Glory nigh;
Him let the heaven of heavens receive.

Who is the King of Glory?—Who?
The Lord of hosts;—behold his name;
The kingdom, power, and honor due,
Yield him, ye saints, with glad acclaim!